Child of a Barren Woman

Shri Maharaj is extremely alert to see that the visitors, in response to his invitation to ask questions, do not start a discussion with one another and get themselves entangled into a web of concepts, to the exclusion of the point which he has been expounding. When there are signs of this happening, he is so very amused that he gleefully remarks: "Ah, now we are discussing the details of the celebration of the wedding of the child of a barren woman"!

Shri Maharaj uses this simile of the child of a barren woman fairly freely. One morning one of the visitors, who had perhaps heard it for the first time, requested Shri Maharaj to say something more about it. For a while, Shri Maharaj sat with his eyes closed, and it seemed, the way he sat there absolutely still, without the least movement, his breathing so shallow as could be, as it seemed as if he would go into Samadhi. Then he continued, in a low voice: "Look, understand what 'time' is. Unless you see the nature of Time, you will not understand the nature of the phenomena. What is happening is that one takes Time as granted and then proceeds to build all kinds of concepts. If you are going to build, should you not see what your foundation is?"

"Time and Space go together. Why are you able to perceive things? Because you see them. Would you have been able to see things if there was no space at all? You see things because they are extended in space. Let us go a step further: if things were seen in space only for a split-second - a Kshana - would you really perceive them? No: you perceive them because they are extended in space and also for a duration (time), so that the things remain long enough for you to perceive them."

"Therefore, if there were no concepts of time and space (time and space are obviously themselves not objects)

"things" would not be perceptible and things would not be things. So if there were no space and time — no past, present and future — how could there have been any phenomena?!"

"Is it not now clear that both phenomena and Time are purely concepts and have no existence of their own? — that whatever is seen or thought of are merely images conceived in consciousness, the supposed actuality of which is as 'real' as a dream or a mirage? Now do you understand what I mean when I say that all phenomenality is the child of a barren woman?"

"This fact is so difficult to grasp that even intelligent people, who certainly comprehend the enormity of its implication, are awed into not facing the fact in the face!" Shri Maharaj, at this stage, addressed a question to the visitors generally: Have the scientists ever gone into this question of space-time?"

There were various comments but it was clearly noted that no one had really made a study of this question but that some of the "genuine" scientists, including Einstein had more than an inkling that the entire universe is "of the nature of thought", and that they had confessed that the study of space-time ends with the limits of the mind and starts on the borders of metaphysics.

Shri Maharaj laughed and said: "How can the scientists do it with their busy minds? They may conceive 'unlimited space' and 'unlimited time' but can they conceive the total absence of the very concept of space and time?! It is impossible because that which conceives, in its conception, cannot conceive itself the conceiving: would it be possible for an eye to see its own looking? Can the fire burn itself? Can water understand thirst?

If you can grasp the significance of what I have said, you will cease looking at "things" against the fixed background of Time, you will

cease searching for truth with the pride of your intellect. Indeed you will realise that the very effort of searching is an obstruction because what you will be searching with is a divided mind. Then you will stop searching and let the universal consciousness take over, and then, when the universal consciousness will lets you in on the mystery of its own source, ~~to~~ you will KNOW that there is no "you" but only "I" ~~and~~, that "things" have no beginning and no end, that a phenomenon is the child of a barren woman, and that 'I' am TIME — INTEMPORALITY.